

orders the guards rushed upon the crowd, captured
 hundreds Human
 of spectators, pinioned them, marched them back
 to the victi™ s
 1 1

sacrificed
 temple, and slaughtered them within the precincts, that
 their in order
 ghosts might wait on the ghost of the dead king.¹
 But 'ho^6""
 though the king rarely visited his father's
 ghost at the might serve
 temple, he had a private chapel for the ghost within
 the vast
 enclosure of the royal residence ; and here he
 often paid
 his devotions to the august spirit, of whom he stood
 greatly
 in awe. He took his wives with him to sing the
 departed
 monarch's praise, and he constantly made offerings
 at the
 shrine. Thither, too, would come the prophet to suck
 words
 of wisdom from the venerable ghost and to impart
 them
 to the king, who thus walked in the counsel of his
 glorified
 father.²

In Kiziba, a district of Central Africa on the
 western The souls
 side of Lake Victoria Nyanza, the souls of
 dead kings j? [n d f d
 become ruling spirits ; temples are built in their honour
 and worshipped
 priests appointed to serve them. The people are
 composed m Kui)a_
 of two different races, the Bairu, who are
 aboriginals, and
 the Bahima, who are immigrants from the
 north. The
 royal family belongs to the Bahima stock. In his
 lifetime
 the king's person is sacred ; and all his actions,
 property,
 and so forth are described by special terms
 appropriated to
 that purpose. The people are divided into totemic
 clans :
 the totems (*inusird*) are mostly animals or parts of
 animals :
 no man may kill or eat his totem animal,
 nor marry a
 woman who has the same totem as himself.
 The royal
 family seems to have serpents for their totem ; after

death
the king's soul lives in a serpent, while his body is
buried in
the hut where he died. The people revere a
supreme god
named Rugaba, who is believed to have created
man and
cattle ; but they know little about him, and
though they

¹ Rev. J. Roscoe, *J'he jHa^anda^* as demi-gods, and their
graves are
pp. 112, 2X4. kept with religious care, and houses are
^a Rev. J. Roscoe, *77ic Ma^anda*, erected over them, which
are
p. 112. It may be worth while to the constant
supervision of one of the
quote an early notice of the worship of principal chiefs of
the country, and
the Kings of Uganda. See C. T. where human sacrifices are also
occasion-
Wilson and R. W. Felkin, *Uganda* ally offered." The
graves here spoken
and the *Egyptian Soudan* (London, of are no doubt the
temples in which
icS,X2), i. 208 : "The former kings of the jawbones and
navel-strings of the
ountry appear also to be regarded dead kings are kept
and worshipped.